2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

CHAPTER VI

DRESS AND WEAPONS

THE BEARD AND HAIR; TATTOOING; BODY BELTS

The Rwala devote much attention to the body,[1] especially to the hair and beard. Almost everyone can shave and cut hair, and they render this service to one another, as they have no mirrors to shave by. Calling on his comrade with the words: "Shave me, *ḥassenni* (or *zajjenni*, or *ehlekni*)," a Rwejli sits down on his heels and patiently waits till his friend has prepared his soap, razor, and scissors. If he merely wishes the beard growing under his chin on the throat, *ǧarǧûr*, shaved, he says: "*Ǧarǧerni.*" If he wishes the back part of his head up to the ears, *ṣôra*, shaved, he asks: "*Ṣawwerni.*" Otherwise the barber will shave both the half of the back of his head and the beard under the chin, trim his thin chin beard, *aḥje* (or *daḳne*), and his goatee, *'adesa*, shave off his side whiskers, *'awâreẓ*, trim his moustache, *šwâreb*, clipping off its ends, *subaḳ*, and comb the hair over the forehead, cutting it short, *ḳuṣṣa*, at the same time. Individuals especially careful of their appearance have their front hair made into two, four, six, or even as many as eight plaits, *ḳrûn*. A man wearing his hair

302 305

[1] The big toe (thumb) is called *bhâm*; the second and third toes, *ḥowṣor*; the fourth toe, *ḥonejṣor*; the little toe, *benejṣor*; a finger (or toe) nail, *ṣafer*; the toes, *eṣâbi' er-riǧlên*; the sole of the foot, *ḫeff*; the arch of the foot, *dahd er-riǧel*; the heel, *'aḳeb*; the instep, *'erḍ*; the ankle, *'aṣafa ab-er-raḫem* or *ba'ûb*; the ankle joint, *mifaḳk*; Achilles tendon, *'erḍâb*; the shank, *eḍḍ*; the calf, *ǧarbû'a*; the extensor of the leg, *'aṣa er-rukbe*; the knee-cap, *neḍḍa*; the hollow of the knee, *mdeḫ*; the thigh, *faḫḍ*; the mons Veneris, *ḥedda*; the penis, *'eṣr* or *neḥb*; the testicles, *ḥaṣîda*; the glans, *faṣ'a*; the groins, *ḥdera*; the hip, *wirk*; the buttock, *ḥaṭîjje* or *ṣî*; the loins, *ǧamb*; the ribs, *ṣlê'*; the breast, *ṣadr*; the breast nipple, *dîd*; the ensiform cartilage, *ṣaṣrîf al-ḥalb*; the stomach, *ḥabd*; the intestines, *ḫeṣbên*; the kidney, *ḥelwa*; the spleen, *ṭḥâl*; the liver, *eḍḍr*; the gall, *mardra*; the heart, *ḫalb* or *ṣandîḳ al-ḫalb*; the lungs, *rîje*; the back, *ṣahr*; the lower part of the spine, *ḏinǧîal*; the vertebrae, *ḫerez aṣ-ṣahr*; the shoulder-blade muscles, *daffa*; the shoulder blade, *ḥatf*; the small of the neck, *rwenda al-ḥatf*; the neck, *ruḫuba*; the two fleshy parts of the back of the neck, *'alba*; the hollow between them, *aḫejra*; the atlas, *fe'da*; the collar bone, *turfa*; the pit of the throat, *ṭrejra*; the external jugular vein, *wrîd*; the throat, *ḥerrdîa*; the Adam's apple, *erwda*; the chin, *'adasa*; the jaws, *ḫadîr*; the lips, *ḥardîjen*, or *beldîjen*; the corners of the mouth, *ḥdêḍ*; the cheeks, *wṣindt*; the nose, *ḫeṭm*; the nostrils, *mendîjer*; the ridge of the nose, *'erwda*; the bridge of the nose, *ensîjrez*; the cheek bone, *rummâna*; the eyes, *'eṣên*; the pupil of the eye, *ṣbeṣ*; the eyelids, *ǧfûn*; the eyelashes, *rimš*; the eyebrow, *ḥdêḍ*; the forehead, *ǧabha*; the temples, *ṣaṣdîjer*; the ear, *iḏen*; the lobe of the ear, *ḫḍamo*; the teeth, *senâna*; the incisors, *ṣenâṣe*; the four eye teeth, *nâbna*; the molars, *rahî*; the glottis, *ḫlejît el-wezt*; the gullet, *bel'ûm*; the top of the head, *rḍâje*; the cranium, *ḥdezt er-rds*; the brain, *dmâġ*; the elbow joint, *'aṣl*; the elbow, *ḥî*; the forearm, *ǧrê*; the arm hollow, *ḫarḍer*; the back of the hand, *miṭṭ*; the palm of the hand, *ḫeff*; the thumb, *bâhem*; the index finger, *ṣaweṭ*; the little finger, *benejṣer*; the hand, *ṣed* (or *îd*; dual, *îdê*; pl., *îdên*); three hands, *ṣelâṯ îdêe*; five feet, *ḫamse riǧlêa*.

826

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

302 thus plaited and dressing with some taste, *walad ǰenṣob*, is
305 called a *ǧâhel*. In the case of men not wearing plaits the barber cuts the hair, *šûše*. His work finished, the barber salutes the shaven one with the words: "May'st thou preserve thy health and capture camels! *eslam w-eṛnam al-bel*." The answer is: "May Allâh reward thee! *âǧerak 'al-allâh*," the barber adding: "May Allâh receive thee into his mercy! *sâmaḥk allâh*." The common barber is nearly always an independent, *ḥorr*, Bedouin. He shaves for a good word, not for pay, and must, therefore, be thanked, for nothing is more disagreeable to an independent Bedouin than discourtesy and ingratitude for favors or services rendered; therefore the saying: "Bitter is the fatigue of a free Bedouin, *ṭa'ab al-ḥorr murr*."

[576 181]

Long plaits are the pride of a childishly vain Bedouin, *ǧâhel*, and often lead to his undoing. When pursued, he can be easily captured if the enemy catches hold of his plaits. For not only is he unable to escape, but his enemies can bind his hands behind his neck with his own hair and, besides, tie one or two plaits around his leg above the ankle. Hence the saying: "Thy hair is thy snare, *râsak 'arâṣak*." Mindîl al-Ḳaṭ'i, my companion, told me that he was once caught by some men of the Tûmân clan of the Šammar tribe, whose camel he had tried to steal, and was bound by his own plaits. When they dismissed him the next day, they cut the plaits through. From that time Mindîl has worn his hair short, *šûše*.

302 685 When the Bedouin catches a thief, whether afoot (*ḥâǰef*) or mounted (*mu'ajjer*), from a tribe with which he is at war, *kowmâni*, he cuts off a piece of his plait, accompanying his action with the words: "I let thee go free for Allâh's sake, *ana mu'težk lillâh*," and adds: "If I catch thee again, I surely will cut off thy chin beard; *in ḳaṣabtak laḳoṣṣ laḥîtak*." To cut a man's chin beard is, in the popular idea, as bad as cutting off his head, *laḳṭa' râsak*. It is much easier for the relatives of a murdered man to forgive the slayer than for the kinsmen of a Bedouin insulted by having his beard cut off to be reconciled with the culprit. Sâbel an-Nuṣeǰri of the Rwala once went to the Beni Ṣaḫr tribe to seek his two she-camels which had been stolen from him, *naḳiṣa*, some time before. He bore a letter of recommendation for the chief, given him by Prince Saṭṭâm, who asked the chief either to return to Sâbel his animals or to see to it that he

302 628